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HISTORICAL SKETCH

— OF THE —

TOWN OF RICHMOND,

(R. I.)

— FROM —

1747 to 1876,

Comprising a Period of One Hundred and Twenty-nine Years.

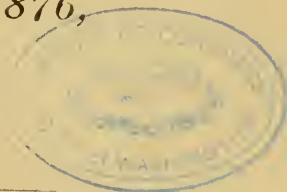
— PREPARED BY —

JAMES R. ✓ IRISH, D. D.,
"

— AND —

DELIVERED JULY 4TH, 1876,

AT WOOD RIVER GROVE.



HOPE VALLEY, R. I.:
L. W. A. COLE, JOB PRINTER,
1877.

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PREFATORY.



To the Honorable, the Town Council of Richmond.

SIRS : When your committee invited me to write a historical paper to be read to the citizens of Richmond, on the centennial anniversary day of the nation, the state of my health and prior public engagements, forbid my using more than a moiety of the few weeks intervening, in gathering and arranging the facts to be presented on that occasion. This was all the more difficult from my limited acquaintance with the persons and records whence the facts must be gathered.

Here, I wish to record my sense of obligation to the Town Clerk, and other members of the committee, for their timely aid in my work. Gratitude is due to the many citizens on whom I called, for the kindly manner in which they welcomed my inquiries, and for the cheerful way in which they unlocked, for my use, the stores of their memories and the libraries of their records.

The first paper was prepared in view of the *day* and the *occasion*, rather than with a view to its future use. I had become so impressed with the defects of its arrangement, and the limited scope of its included facts, that I thought it should be *re-written*, rather than copied for record. I so stated to the Town Clerk on the day of its delivery. Although the first paper had been accepted and approved by your committee, as a paper to be *read*, the re-writing was determined on. I am, however, impressed with a sense of the imperfection of my work, but, such as it is, I submit it to you, asking you to reject any portion you may disapprove, and I will willingly receive suggestions to alter any part where it may be improved.

I have written no history of your common schools, believing you have already a better history of them than I could write.

I am more than willing you should insert the document prepared by Mr. N. K. Church, if due credit be given him for his valuable production.

Yours respectfully,

J. R. IRISH.

ROCKVILLE, Dec. 4, 1876.

HISTORICAL SKETCH

— OF THE —

TOWN OF RICHMOND, R. I.

— 0 —

THE history of this town, during its settlement, can be traced only in connection with the history of Westerly, as it was a part of its territory for sixty-nine years after its organization.

Still earlier, the entire area, from Narragansett bay to Pawcatuck river, and the bay at its mouth (early known as little Narragansett) was a subject of controversy, being claimed in turn by Connecticut and Massachusetts, in opposition to the claim of Rhode Island and Providence Plantations.

According to Wilson's history, Connecticut received, in 1660, a royal charter embracing the territory from Narragansett bay and the river, westward to the Pacific ocean. The following year, Rhode Island received from the same royal authority, a charter extending its limits westward to Narragansett river, which the King explained as identical with Pawcatuck river.

The authorities in each colony laid claim to the whole. This became a source of much uneasiness during the early years of its occupancy. The first settlements along the southern shore were made by adventurers from Rhode Island.

As our family traditions pass it down to us, the first of these was by heroic lovers, who, despite the opposition of forbidding parents, committed themselves to each other, and the providence of God, and tried the fortunes of the wilderness. Landing on the east side of Pawcatuck river, at the mouth of Massatuxet brook, they built themselves a wigwam. There they lived in friendly intercourse with the natives and reared their family.

This couple were John Babcock and Mary Lawton. Their first child, James Babcock, was the first male white child born in the Narragansett territory. From these, sprang the numerous family of Babcocks, in Westerly and vicinity. When their place of retreat was communicated, by the natives, to settlers at Newport, others came and settled around them. About the same time, 1642, a colony from Connecticut, and others from Massachusetts, settled at Wickford. As these colonies increased in numbers, jealousies ensued, and the rival claims of the authorities were pushed with a bitterness that threatened disastrous consequences. Artful diplomacies on either side, made the controversy only more complicated, till ruptures, arrests and bloodshed brought the crisis before the Crown. To settle the dispute, a *quo warranto* was issued by order of the king, in 1665. Both charters were dissolved and the government assumed by the King. By various fortunes, the settlements progressed, and

at length the disputed territory was accorded to the jurisdiction of Rhode Island. That portion bordering on the ocean between Narragansett bay and Pawcatuck river was denominated King's county or King's province.

The western part was originally called Misquamient. While Connecticut held it, she called it Haversham.

In May, 1669, it was organized by the General Assembly of Rhode Island and Providence Plantations, under the name of Westerly, as the fifth town in the colony. Westerly, as then organized, embraced what is now the four towns: Westerly, Charlestown, Richmond and Hopkinton.

On the fourth Tuesday of August, 1738, a town was set off, bearing the name: Charlestown.

The line of division commences where Wood River emerges from Exeter, and follows the course of this river to where it empties into the Pawcatuck. It then follows the course of the Pawcatuck two miles; thence it runs directly south to the open sea. Population increased quite rapidly for a time, and on the third Tuesday of August, (18th,) 1747, Richmond was by an Act of the General Assembly set off as a separate town.

The Act authorizing the separation reads as follows:

“Be it enacted by the General Assembly, and by the authority thereof, it is enacted: That the town of Charlestown, in the County of King's county, in the Province of Rhode Island and Providence Plantations, be divided into two towns, by a river that runs across said town, by the name of Pawcatuck river.

"All the lands to the southward of said river, shall retain the name of Charlestown; and that, all the land to the northward of said river, be, and hereby is incorporated into a township, by the name of Richmond, and to have and enjoy the like privileges as the other towns in this colony."

The Act further made provision for calling a town meeting of the *freemen* of the town for the appointment of officers, and, generally, to put in running order the machinery of a living organization.

During the colonial period, and some time after the declaration of independence, the elective franchise was exercised only by those who had taken the *freeman's oath*.

This oath bound the several electors against

"BRIBERY AND CORRUPTION."

It was further required, that any man proposing to become a freeman, should have his name propounded at a town meeting previous to taking the oath, in order that if required, he might show proof of a clean record. The records of the colonial legislature show that he should also be propounded before the General Assembly.

Though the formula of this oath has passed away, it were well if the sons of these venerable fathers should, for a centennial vow, revive the *spirit* of that political standard, so that "bribery and corruption" shall henceforth rank in the public *conscience* with mendacity, perjury, treason, and other base and venal crimes.

Young men of Richmond, lend me your ears! As you value the institutions of a free republic, and as you would

transmit them unsullied to posterity, cherish and maintain the *purity of the ballot box*. When freemen carry their votes into the public mart, to be bought and sold as merchandise, they have sapped the very foundations of true liberty, and opened the flood gates of every villainous and corrupt practice. Scarce a greater insult could be offered to a virtuous patriot, than to proffer a *price for his vote*. Give to such panderers for political favor a wide berth and let them know that they shall have the reward that such servility deserves. We shall worthily hail the remiscences that our Centennial affords, only as we cull from the deeds of our fathers such fruit as shall add to our own love of that which is excellent and praiseworthy. Let us so use the garnered virtues of the past, that, transplanted to the garden of the future, posterity may gather rich fruitage, made thirty, sixty or an hundred fold more grand and noble by the high vantage ground which a new century, with its increased facilities, may impart. To ascribe to them the meed that is their due, we must take a gauge of the impediments that they must needs surmount. Without the benefits of pioneer experience, they, with meager facilities, subdued a forest wilderness, in the face of a treacherous foe, whose rights they little understood. They found a climate more rigorous than that to which they were accustomed. They had almost no help from the skilled appliances of machinery. The doctrine of equal rights was so little understood, that untold losses sprang from the selfish greed that so often provoked retaliation on the part of those whose rights were encroached. Wars not only wasted their resources, but cut off the opportunities of resource.

With such hindrances to encounter, we wonder that they achieved so much. Upon our vantage ground it becomes us to raise higher the standard, and develop and exemplify a nobler patriotism, a more refined cultivation, a broader citizenship, a purer christianity, and a richer grace than has come down to us from the straits of the past.

The history of Richmond strictly begins with its incorporation as a town. There are, however, materials out of which that history is in part formed, that call us to recount some events that come from an earlier date.

As one of the moving impulses, and perhaps the *most* moving that prompted our fathers to leave the lands that gave them birth, to find an abode in the wilderness, was the hope of "freedom to worship God," we may, with propriety inquire, first, after the history of religion in this town.

THE CHURCHES.

How early societies, or churches, were formed in the town, no record shows. Sure it is, that the earliest records known, give account of churches, or societies, existing and acting as perennial organizations.

The first of these was the Wood River or Six-Principle Baptist church, of Richmond. Its earliest known record dates A. D. 1723, when they called Daniel Averitt, of Providence, to be their minister. He accepted the call and soon moved among them, but was not ordained as *pastor* until May 25, 1732. In 1733, two deacons were appointed, and another in 1735.

From this date there is a break in the records till 1770, when John Pendleton was chosen pastor. Subsequently, this church enjoyed the pastoral labors of Elders Henry Joslin, from 1788 to 1806; Joseph James, from 1810 a number of years, when, through the infirmities of age, he was unable to serve them. For some years previous to 1833, Elders William Manchester, John Gardiner, Pardon Tillinghast and Thomas Tillinghast, were ministerial supplies, rather as evangelists than pastors. At the last date,

Elder Thomas Tillinghast was chosen pastor, who served them with great acceptance for twenty-nine years, when, in consequence of growing infirmities and age, he asked a release from the pastoral care, and his son, Gilbert Tillinghast, was chosen to that charge, in which he has served to the present time. This church has been blessed with a succession of faithful deacons, and many active members, by whom the hands of the pastors have been held up, and their joint labors have done much to mold the opinions and character of the men of the town. Their seasons of worship have been characterized as peculiarly social, as compared with the worship of many other congregations. They have retained more of the style and manner of past generations than most other churches. The old fashioned religion, and the old forms of expressing the emotional elements of religious experience, find favor with them, especially in their covenant meetings.

The first house of worship, built by this church, was probably erected on the lot now occupied by said church. The deed of said lot bears date and is recorded in the town records as follows: "In the year of our Sovereign Lord, George the Third," Nov. 13, 1769. For the sum of two pounds paid to the husband, and five shillings paid to the wife, William, and Hannah Kenyon his wife, deeded to Benjamin Barber, Stephen Wilcox, Thomas Kenyon, John Tefft, and William Tefft, of Richmond, Nathan Barber and Robert Kenyon, of Hopkinton, members of the Society of Baptists, in Richmond, holding the six principles mentioned in Hebrews, vi:1, one acre of land in trust for said society, and their successors, to erect such buildings thereon "as

they shall deem proper," etc. Additions to the lot have since been made for cemetery, etc.

The first house of worship built in town, is supposed to have been put up by the Quakers, on a lot containing one acre, deeded in the second month, 28th day, A. D. 1755, by John Knowles, to Solomon Hoxsie, Stephen Hoxsie, John Collins, Jr., Simeon Tucker, Jr., and John Knowles, Jr., in consideration of ten pounds, New England currency, old tenor, as a meeting house lot, and for a burying ground. The house of worship seems to have been begun before the deed was given, as we find by the record of the monthly meeting, held the first of the seventh month, 1754. An addition was reported "to the subscription for the meeting house that is building in Richmond, of £51 5s. Friends appointed to carry on said building report, that they have laid out the money subscribed, and that there is yet wanting of the supposed cost £260, which we recommend to the notice of the next quarterly meeting." These monthly meetings included with Richmond, South Kingstown and Westerly; Hopkinton not having yet been set off from Westerly. How early meetings of worship were held by the Quakers in this town, is not known, but tradition says, long before the records in the monthly meeting.

The first monthly meeting recorded was held the third month and 30th day, 1743. From a portion of the record it is supposed the habit of keeping continuous records had not been previously adopted. That note reads as follows: "This meeting, deeming it needful to have books provided to keep the records for the recording of the minutes of this meeting, and also marriages, and deaths, and births, this

meeting do appoint Peter Davis to provide paper and put it in order. 'No further business at present. This meeting ended."

The first record of the women's preparative, or monthly meeting, bears even date with the above. Both records show a watchful and loving care of the members for each other, and a faithful and jealous care for the honor of religion, and the virtue and purity of the society. Their rebukes of delinquent members, while kind, were firm. Their witness against the wrongs of society, whether popular or unpopular, were such as to give great power to their influence on the public mind. The barbarous persecutions which they received from professed religionists of other sects, may be an apology for the exclusiveness they practiced towards all outside worshippers. Removals and deaths seem to have thinned their numbers in the section around their house of worship in this town, and it was eventually given up as a place of worship. The last meeting held in it was a funeral sometime in August 1844; ninety years from the time of its erection. The guard thrown around the marriage institution by this denomination, is worthy of honorable mention, and if those principles were somehow interwoven in our statute regulations and carried out in the social relations of society, our land would be greatly benefited, and the future less reproach than the present generation by divorcees.

A record of their order, in the preliminaries and rite of marriage, may be new and interesting to many of our citizens, and as this may be most intelligently shown by the details of an example, I take this method. The example I

select is the marriage of a pair of my ancestors, but it does not differ materially from others in the record.

“At the monthly meeting ye 25th of ye 3d month, 1753, Job Irish, son of Jedediah of Westerly, and Mary Weaver daughter of Thomas Weaver late of Westerly deceased, laid their intentions of taking each other in marriage before the meeting. This meeting desires them to wait at the next monthly meeting for their answer. This meeting appoints our friends Simeon Tucker and Thomas Wilbur to enquire into the conversation and clearness as to marriage, and make returns to the next monthly meeting.

“At the monthly meeting held the 30th of the 4th month, 1753, the friends that were appointed to inspect into the conversation and clearness of Job Irish concerning marriage, make return that they find nothing to hinder his proceeding therein. Job Irish and Mary Weaver appeared in this meeting and signified they were of the same mind they were at the last monthly meeting, and desire an answer. This meeting permits them to marry among us, they keeping to the good order of truth therein. James Scriven and Peter Davis, Jr., are appointed to see their marriage consummated and make returns thereof to the next monthly meeting.

“At a monthly meeting, held at South Kingstown the 28th of the 5th mo., 1753, the friends that were appointed to see the marriage of Job Irish and Mary Weaver consummated, make return that it was quite orderly carried on.”

The consummation of said marriage is recorded as follows :

“Whereas, Job Irish, son of Jedediah Irish and Mary his wife of Westerly in Kings County and Colony of Rhode Island, and Mary Weaver daughter of Thomas Weaver late deceased and Sarah his wife of the town above said, having declared their intention of taking each other in marriage, before several public meetings of the people called Quakers, in the Colony aforesaid, whose proceedings therein, after a deliberate consideration thereof, according to the righteous law of God, and example of his people, recorded in the Scriptures of truth in that case, they being clear of all others, and having consent of parents, and others concerned, were approved by the said meetings: Therefore, These may certify all whom it may concern, That they, the said Job Irish and Mary Weaver, appeared in a public meeting of the aforesaid people and others, met together for that purpose at one of their meeting houses, this third day of the fifth month called May, and in the year of our Lord one thousand seven hundred and fifty three, He the sd. Job Irish, taking the sd. Mary Weaver by the hand, did openly declare as follows: Friends, I desire you to be my witnesses that I take this my friend Mary Weaver to be my wife, promising through the Lord’s assistance to be unto her a loving and faithful husband until it shall please God by death to separate us. And she the said Mary Weaver did then in like manner openly declare: Friends I desire you to be my witness that I take this my friend Job Irish to be my husband, promising through the Lord’s assistance to be unto him a faithful and loving wife until it shall please the Lord by death to separate us. And they the said Job Irish and Mary Weaver, for the full accomplishment of

their said marriage and subscription, have hereunto set their hands, she according to the custom, now Mary Irish, and we whose names are hereunto subscribed, being present with others at the solemnizing of this their said marriage, and subscription, have as witnesses also to these presents subscribed our names, the day and year above written.

JOB IRISH.

MARY IRISH.

MARTHA HOXSIE,	PETER DAVIS,
JEDEDIAH IRISH,	SARAH IRISH,
MARY HOXSIE,	JAMES SCRIVEN,
ALICE WEAVER,	MARY WEAVER,
JOSEPH IRISH,	GEORGE IRISH,"

and seventeen others, as witnesses.

In the southeast part of the town a church existed quite early, some of whose members resided in the adjoining towns. Near what has long been known as John Stanton's corners, they erected a house of worship on a lot of land containing half an acre, deeded December 13th, 1787, by Perry Watson and wife, for one pound and ten shillings, to Charles Boss, David Clark, Gideon Babcock, and others, for a meeting house lot. This house was known as the Boss meeting house. The name was derived from Elder Boss, whose name comes down to us as one who long and faithfully served God and the people there as a preacher of the gospel. The church continued to worship there till 1856, when they built a house at Clark's mills and removed there; the new house being on the Charlestown side of the river. This church is now and probably always was connected with the Association Baptist churches.

In the eastern part of the town, we learn from Denison's history, another church existed, many of its members

living in South Kingstown, to the watch-care of which Elder Benjamin Barber was ordained in 1793. From other sources we learn that Elder Phineas Palmer ministered to this body until the time of his death. They built no house of worship but held their meetings mostly in private houses, some of which were held at Silas Moore's, where David Moore now lives. After the death of Elder Palmer, the church ceased to maintain its organization, some of its members uniting with other churches.

At Woodville, a church was erected on a lot of land deeded December 9th, 1848, by Fones G. Wilbur for the good will he bore to the church and the cause of piety, to Jesse Wilbur, Jr., Treasurer of the Seventh Day Baptist church, of Richmond, and his successors in office. This church has, at times, been affected by changes in the manufacturing interest in Woodville, but, of late, has enjoyed renewed prosperity, and seems to be an active force in the religious interests of the community. Its present pastor is the Rev. Horace Stillman; its first was Rev. John Green. In Arcadia, November 24th, 1872, a hall erected by D. L. Aldrich & Co. over their store, was dedicated to public worship and social improvement. Religious services, and a Sunday school, have been maintained there most of the time since, on Sunday, and at such other times as the interest of the people seemed to demand. No church has been organized there. Churches existing on the borders of the town, have had their part in molding the religious and social character of the town, and ministers residing in adjacent towns have from time to time labored effectively to build up

religious interests, and establish in the minds and lives of the people, principles of loyalty to God and truth.

At Clarke's Mills, an Advent society or church was organized about 1855, with members from the adjacent towns as well as Richmond. Its meetings, which were, at first, held in this town, have been transferred to a hall on the Charlestown side of the stream. Simeon P. Clarke, the proprietor of the mills, is an honored member of the society. To it, with the other churches along the borders, must be attributed a share in the responsibilities of guiding the minds of the young in their search for the knowledge of God and eternal life.

As religion has furnished in these several organizations centers of attractions and fountains of refined emotional pleasures, so through them it has wrought a more or less healthful influence on the social life of the generations that have passed on the stage of action since the first settlements were made in the "waste, howling wilderness." Among the churches whose places of worship were in the adjoining towns, and whose influence has reached into this town, may be mentioned a church in South Kingstown, near Usquepaug; a Free Baptist church at Carolina, the Seventh Day Baptist churches in Hopkinton, the Association Baptist and the Methodist and Advent churches at Locustville, on the Hopkinton side of the river opposite to Wyoming.

EDUCATION.



THE report of your Superintendent, N. K. Church, made the year ending April 30th last, is a better history of schools for this town, since its settlement, than I could compile, and I should be pleased if the committee would incorporate that report with what I submit. The only item I will attempt to add is the fact of my own experience as a teacher in this town. That experience was in the winter of 1828 and '29, and was my first attempt at teaching. The school was held in a part of an old house still standing on the estate then owned by Samuel Clarke, Esq. Dyer Smith lived in the same house at the time. Reminiscences of the school are still pleasant. I have since taught more than fifty terms, in schools of different grades, very few of which bring back fewer regrets, and more pleasures, than come on the wings of memory from that three months.

Among the pupils whose names, and countenances, come up from that far past are : Abiel and Elijah Kenyon and their sisters, Perry Clarke, Jr., Charles and Simeon P. Clarke, Mary Clarke now Lawrence, Daniel Marchant, Harriet Staunton, John S. Clarke and his sister, now the

widow of Charles Clarke, and Mrs. Irish and her sister Mrs. H. P. Clarke.

Twenty-four days then constituted a month's service, and the teacher boarded around. The contract bound the patrons to pay me \$8.50 per month. At the close of the school, they assembled and by a unanimous vote directed me to make out the rate bill for \$9.00 per month. To this new order I yielded with as much condescension as I well could.

Besides the regular day schools, evening spelling schools were a part of the programme. These were attended by teachers and pupils from schools in Charlestown. Their courtesy was reciprocated by a like attendance at their schools.

The system of "boarding around," now so generally condemned, had peculiar advantages for acquaintance with the patrons, and winning their sympathy and moral support of the school. It also gave additional opportunity of aiding the pupils in their lessons, and finding out and relieving their difficulty with some of the abstruse parts of their studies.

Though the State had taken incipient steps for free schools, the act had not yet come into working order.

Your town records will show you sad evidence of how much need there was of a public school system. A very large share of the deeds and other conveyances recorded in the early books are subscribed by the mark of the individuals instead of their written names. This especially was true of the females who signed, or witnessed those convey-

ances. Even now, with all our school facilities, many, alas ! too many, are embarrassed with the same lack of knowledge. Scores of children are growing up in ignorance of the first principles of education. Town Councils and school officers should look this matter in the face, and see that the cupidity of parents and mill owners is not depriving children of those privileges furnished by State munificence for their present and future good, and the safety of the State. The intelligence and virtue of the individual is the bulwark of future safety for the republic.

In the colonial period, disadvantages by reason of a lack of education, went further than the embarrassments to which we have referred. Parents who had not themselves learned to read and write, could do very little to aid their children in acquiring even the first rudiments of knowledge. This was the more unfortunate from the fact that the few schools that existed were often, on account of the sparseness of the population, practically impossible to be enjoyed by many who lived miles away from the school. My father spent his boyhood in Richmond, from seven years of age to fifteen, and his only opportunity for school during that time, if my memory is correct, was less than three months, and then by threading his way through bye-paths for more than two miles. If such were their meager facilities in the last quarter of the past century, what were they in the second and third quarters of that century?

Thus stunted in their facilities for learning to read and write and compute numbers, they could poorly appreciate the benefits to be derived from periodicals and books, even

if they had possessed them. These could not even be obtained by those capable of reading, for books were few, and costly, and the newspaper was as yet unborn in the State. Social life, undoubtedly, was enjoyed in its spirit, but it must have lacked much of its legitimate power toward elevating the mind and aims of the people, and refining their habits of life. As might be expected, as the outgrowth of minds thus fettered, their implements of husbandry, and methods of farming, were rude and primitive, adding much to the labor of production.

AGRICULTURE, ETC.

OXEN were chiefly their team of draft and all work, the horse being less serviceable from the fact that wagons were almost unknown. Men now living can remember when the "Lockshire" was the only plow for principal work, but that was the successor to others still more rude, awkward and defective. The Lockshire was followed by the Dutch plow. This in turn gave place to the cast iron plow which began to be introduced about 1820 and for a long time was used only by a few. Whether now, polished steel plows have been introduced into Richmond, I am not informed. They are the *sine qua non* of the west, and Richmond will not be long without them.

Locomotive conveyances for persons and produce, in those early times, were quite primitive. The lover and his lass, when out for a pleasure ride, must needs have separate horses, the latter upon her side-saddle, or placed on a pillion upon the same horse with her beau, supported in place with one arm partly encircling the body, and her left hand rest on the iron hoop of the pillion. The first one horse wagon introduced into the town, is said to have been imported from

Connecticut by Mr. George Perry, the grandfather of Hon. H. P. Clarke. The exact form of this one I am not able to give, but probably it was much the same as those in use at my early recollection, being a frame body with high sides attached to the forward axle by a jointed snipe-bill for a king-bolt. These, for the most part, had no springs either under the body or the seat. The latter was at first a box with an elevated back; the box sometimes elevated at the bottom and resting on the floor of the body, sometimes with a long wooden spring extending the entire length of the body, resting on slats at the end-board; seats resting on braces, with more or less spring, bolted to sills detached from the body but resting on its floor. These were known as grasshopper seats.

Elliptical steel springs were a later invention, having been preceded by the chaise with leathern thorough-brace springs. Before the introduction of one horse wagons, marketing was done by carrying light burdens on horseback, in bags or baskets. Sometimes a sort of dray was extemporized, consisting of two poles placed as thills to the rings of the harness, and extending back and resting on the ground. These were kept at a proper distance from each other, by cross boards, pinned or bolted upon the top, and on which the burden was laid and held in place by cords or wythes. In this way, Hon. Gardner Nichols informed me, that his father transported two Lockshire plows from eight miles beyond Wickford.

The venerable Simon Lillibridge, upwards of ninety years old, informed me that one of his father's neighbors contracted to deliver a dressed hog at Wickford, which

weighed about three hundred pounds. He did not wish to drive his oxen so far, and as there was not a one horse wagon within eight or ten miles, he loaded his hog upon the back of his horse, and walked by his side to the market, some fourteen miles.

Country stores were not then in the habit of receiving farm produce in exchange for merchandise, and each man marketed his own. If not wanted near home, it was carried usually to Newport or to Wickford. Mr. Lillibridge says the first wagon he ever saw was at Plainfield at a schoolbreak. The first he ever owned was made by Rowse Clarke. This Rowse Clarke had a wagon shop a little west of Shannock hill, near where Remington Clarke had a trip-hammer, blacksmith shop on Tony brook, a small stream a little west of Richard Chappell's. I have been thus minute both to give a proper idea of the facts as then existing, and also that those enjoying the facilities of the present day may more fully realize the great advantages they possess, and the consequent increase of obligation.

Men of such limited means of culture might be expected to suffer in other departments of social relations than those we have noted, and such we find to have been the fact in the early parts of Richmond's history. Rights, inherent in the nature of man, seem to have been imperfectly understood, and poorly carried out, except upon the narrow view of onesided self.

Views of the rights of others were so imperfectly developed as scarcely to reach the low level of toleration for free thought in the economy of society. Any innovation on existing forms of thought and standards of action, often was

met, not by the question : What is right? but : What has been the practice? People who could leave the cherished associations of home and kindred, and plow the billows of the Atlantic, and face the hardships of a wilderness, and all the privations of pioneer life, for freedom, and to shake off the yoke of oppression, were slow to learn the doctrine that "*your rights are as sacred as mine,*" or that *you* have the same right to *differ* from *me* that *I* have from *you*. Low views of duty in regard to personal example were often entertained. Revivals of religion occurred at long intervals for the most part, and in those intervals coarse manners and vulgar habits supervened. Mr. Lillibridge says that in his early days profane swearing was very common, but religious influence revived, and the vicious habit gave way before the radiance of Divine light.

With some, it is a matter of wonder how the people of this section subsisted, while as yet they had little or no income from manufactures and commerce. In attempting to solve the question, it must be remembered that while they were reducing a rugged wilderness to cultivation, they had a virgin soil from which to gather their crops. The forests that had stood for ages had been shaking down, year by year, their foilage to fertilize the soil. Insects seldom made depredation upon their vegetation. The seed sown had in the soil just the material on which to feed and mature with an abundant harvest. Surrounded by sheltering woodlands, their plantations suffered less from the tossings of chilling winds. What was of still greater importance, the habits of men, both as regards labor and expenses, were vastly different. Men, women and children were mostly accustomed

to rise with the dawn, and continue their toil till twilight. Though they reared large families, they were early trained to toil. They lived plainly on food of their own production. Their clothing, too, was of the cheapest and most durable texture. Their fields of flax, and the fleeces of their flocks, furnished the fiber, and the mothers and daughters spun and wove it. Play and pleasure were entirely secondary to the necessities of life. Parsimony was more popular than prodigality. All were restrained in their indulgences by provision for their wants.

Here it may be asked, if Richmond was once so productive: First, Why did it not continue thus to produce? and: Second, Is it possible for its barren plains ever to recover the fertility that tradition gives them the credit of once possessing?

To the first of these questions we reply that the history of the past will discover a combination of causes lending aid to the result. Among these we may mention that the farmers of those early days poorly understood, or unwisely disregarded, the fact that every crop carried from the field, carries a definite proportion of its material, essential for the production of a crop of that kind, and hence continued cropping of any field will eventually remove its entire capacity to produce successful crops, unless from some source similar material be returned to the soil of that field.

CHARACTERISTICS.



It has already been noticed that Richmond was made a town in 1747. The first Town Meeting was held August 28th, ten days after the act of incorporation.

“Captain Richard Bailey was chosen Moderator.

“James Adams and Stephen Richmond were chosen to receive the votes put in at this town meeting.

“John Webster was chosen Town Clerk for the remainder of the year, and engaged.

“Voted, That John Webster, Capt. Richard Bailey, Joseph Hoxsie, James Adams, William Potter and Joseph Clarke are chosen the six Town Councilmen for the remainder of the year, and engaged.

“Voted, That Joseph Enos be chosen Treasurer for the remainder of the year.”

The minor officers for the town were elected much in the same order as at the present day.

Capt. Richard Bailey and John Webster were chosen Deputies to attend the General Assembly to be held in King's county on the last Wednesday in October.

Whether the Town Council were disposed to make their office unnecessarily burdensome to the town, or whether a penurious jealousy sprang up among the freemen, it is difficult now to say. The action of a town meeting, only a few years after organization, shows that political servants were disposed to be fed at the public crib more than the people were willing to ratify. The following was passed as an act of the Town Meeting :

“Whereas, The Town Council of this town has been a considerable charge to the town for their meeting together on the business of said town, for a remedy whereof for the future :

“Be it enacted by said town, That from and after the first Tuesday in June next ensuing, That said Town Council bear their own expenses for the future.”

The French and Indian war soon followed. The manner in which the town met the exigency will appear from their action in Town Meeting, held on the 3d day of November, 1756, as follows :

“Be it enacted in the Town of Richmond, by the freemen and freeholders thereof, That if any man or men be pressed as above said, and is unwilling to go in His Majesty’s service, That then the inhabitants of the town shall forthwith hire some-able bodied man, or men, to go in his or their room, or rooms, or pay the ransom for the impressed man, or men; and the ransom or hired man or men shall be paid by a public town rate to be assessed on the inhabitants of this town of Richmond in proportion according to their ratable estates now stated by the colony aforesaid, except the pole money.

“And be it further enacted by the freemen and freeholders of this town of Richmond, that all the money raised and promised to pay the volunteers, and those pressed, or drawn, or raised in this town of Richmond by a special act of the General Assembly of the colony aforesaid, to be raised on the 21st day of October last past, the said money shall be repaid unto every man, or men, that has paid or lent money unto the above said soldiers as a bounty or encouragement to enlist.

“And be it further enacted, That the aforesaid money shall be repaid by a public town rate to be assessed on the inhabitants of this town of Richmond, in proportion according to their ratable estates now stated by an act of the colony.

“And be it further enacted by the freemen and freeholders of the town of Richmond, That all the officers that are or shall be elected as ratemakers, or assessors, or collectors, treasurers or other officers, in executing any part, or parts, of the aforesaid act, or acts, shall have no fee or pay for their labor or trouble, but shall do it for nothing.

“And be it further enacted by the authority aforesaid, That every person that shall be rated for the charge aforesaid, shall bring in his proportion of said rate to the Town Treasurer of said Richmond, at, or before the 7th day of December next. And if any person, or persons, shall neglect to bring in his or their rate, as above said, That the Town Treasurer of said Richmond grant forth his warrant to distrain so much of his, or their, goods and chattels as will pay their respective rates.”

The patriotism thus displayed in relation to the French and Indian war, was but a prelude to a readier and more self-sacrificing consecration in the war of the revolution, as will be seen by the record.

At the last Town Meeting under colonial authority, held June 4th, 1776, one month previous to the declaration of independence, we find the first record of warlike measures made by this town toward the war of the revolution. That record says :

“Joseph Woodmaney, Jonathan Maxson, John Clarke, Samuel Clarke, Samuel Staunton, William Kenyon, Thos. Lillibride, Richard Bailey, Jr., Joseph Woodmaney, Jr., and Nicholas Mosher, have agreed to give one day each towards making the town's lead and powder into cartouches.”

Again :

“Voted, That Caleb Barber have an order to the Treasurer for three shillings, it being for a box of cartouches.”

The next Town Meeting was held August 27th, 1775, when the town enrolled itself as Richmond in King's county,

.....
: STATE OF RHODE ISLAND, :
.....

thus indorsing the Declaration of Independence made July 4th, previous.

This meeting ordered that their “old schedules made before the revisal of the late laws, be used to the making of cartouches.” It was also

“Voted, That Capt. Joseph Tefft, Jr., and Capt. David Potter be a committee to receive of the State the town's proportion of salt, and bring it into town.”

At a Town Meeting held September 16th, 1776, it was

“ Voted, That the soldiers ordered to be raised in this town, by the committee appointed to act during the recess of the General Assembly, have their wages advanced to three shillings per day, including what is paid them by the government, which shall enlist into the service.

“ Voted, That captains of the companies in this town be, and are hereby directed to call their respective companies together according to the alarm list, at one or more places on the 19th instant, in order to raise the above mentioned troops..

“ Voted, On the 20th of September, That Major Richard Bailey and Samuel Clarke be appointed a committee to receive of Wm. Tefft, Esq., twenty-one guns, bayonets and cartouch boxes, and deliver them to the soldiers raised in this town, and that the same be branded with the letter R before delivery.

“ And that they also be directed to receive of the said William Tefft the remainder of the guns, &c., when finished, giving their receipts for the same, * * * and that said committee furnish the ensign and each soldier with a blanket and ‘snapsack’; * * * and that every soldier furnishing himself with a blanket and ‘snapsack’ shall be allowed six shillings therefor.

“ Voted, That if there is not a sufficient sum of money in the treasury to procure the above blankets, &c., the treasurer be authorized to hire a sufficient sum for that purpose.

“ Voted, That Captain Maxson be allowed one shilling per day for three months if not discharged sooner.”

At a Town Meeting held November 29th, 1776, it was

“Voted, That this town give each soldier, now to be raised, one shilling per day over and above the State’s pay, as an encouragement for their enlistment, during the time they are in service.

“That William Tefft, Esq., be a committee to act in conjunction with the Committee of Safety in the equipping of the soldiers now to be raised.”

December 3d, 1776, Town Meeting

“Voted, That the Treasurer be directed to hire sixty-three pounds to pay the soldiers now at Rhode Island the town’s advance money to them by their return.

“Voted, That Richard Bailey have an order of seven pounds, four shillings, it being for blankets for the soldiers.”

While the freemen and freeholders showed their readiness to tax themselves to meet the demands of their country in the hour of its trial, the young men, and the patriots of middle life, entered the ranks of the militia, as minute men, to answer any call that a new phase of danger might demand; or, with still greater sacrifice, thrust themselves away from home and its endearments, to endure the fatigue and sufferings of camp life in the field forces of the revolution. Camp life then was no holiday sport, as pictured by the historians of these days. They endured long and fatiguing marches with scanty food, and still more scant clothing; sometimes marching over the snow and frozen ground, which they trod with the blood trickling from their chilled and wounded feet. This they endured while the

wages were low, and often uncertain, from which to forward supplies to their needy families. Nor were our mothers and their daughters wanting of faith, and the true spirit of consecration, in those times. They gave their sons, brothers, and lovers, words of blessing and words of cheer as they sent them forth to stand in the gap of their country's peril. They stood not in passive idleness to await the result, or to depend on the strong arm of their sons and brothers for support. In the eloquent language of Rev. F. Denison :

“ While the men were in camp and in battle, the women managed the home affairs. They not only turned their earnest hands to the distaff, and loom, and needle. They rose up to do all home duties. They conducted the dairy, they managed the horses, cattle and flocks. They even grasped the plow and the sickle.”

The foregoing extracts from the records give a clear-cut view of the spirit with which our progenitors met the exigencies of the war of the revolution. More such might be made, but these are sufficient for the purpose for which they are made, viz : by the examples of the past, to prompt us to noble endeavors in the present, that shall live to cheer and quicken their, and our, successors in the interests of the future.

The war having, after years of toil and hardship, been brought to a successful issue, and our independence having been acknowledged, a delicate and difficult task was committed to our sages and patriots : the duty of giving to the people a constitution that should bind the people of the States in a union, wise, safe, permanent and successful.

After four months of earnest deliberation, the convention adopted a constitution which they had framed, and submitted it to the people of the States for their approval, through their conventions.

A more determined opposition to this constitution was manifested in Rhode Island than in the other States, so that this State was the last to accept it as the law of the land, and to enter into the Union. But as in duty bound, by an Act of the Legislature, this constitution was submitted to the action of the freemen of the several towns, in Town Meeting. The vote of this town, after much discussion, was taken March 24, 1787.

The vote taken shows the conservative tendencies that then prevailed, and the slowness of the people to adopt new and untried principles in important public matters.

There were at the time :

Legal voters in the town.....	77
Present and voted.....	69
Voted <i>against</i> adopting the constitution.....	68
Voted <i>for</i> its adoption.....	1

As these votes were taken yea and nay, the names of the voters remain on the record. The name of the man who could dare to stand alone was :

* *
 : J O N A T H A N M A X S O N . :
 * *

EARLY SETTLERS.

THE following are the names of heads of families in the town of Richmond in 1774, two years previous to the declaration of independence.

They are arranged alphabetically, and the number of members in each family is given. Some have the representatives of their names in town at the present time, and who have furnished me the lineage of those families, which I shall submit at the close of the history of the town.

A.

Adams, Mary	2.	Adams, Stephen	5.
		Austin, Joseph	10.

B.

Brown, James	9.	Babcock, Elisha	13.
Babcock, Elisha, Jr.	4.	Barber, Thomas	14.
Barber, Ezekiel	8.	Barber, Samuel	6.
Barber, Caleb	10.	Barber, Benjamin	11.
Barber, Nicholas	8.	Baker, Benjamin	11.
Baker, Benjamin, Jr.	2.	Baker, Solomon	5.
Burdick, Edmund	5.	Bailey, Samuel	4.
Bailey, Clark	5.	Bailey, Richard	11.

Bentley, John 9.	Bentley, William 10.
Bentley, Ezekiel 5.	Baggs, John 9.
Brownell, Eunice 4.	Boss, Jeremiah 7.
Boss, Jonathan 4.	Boss, Peter 9.
	Boss, Joseph 3.
	C.
Colgrove, Oliver 11.	Colgrove, Jeremiah 6.
Clarke, Arnold 3.	Clarke, John 8.
Clarke, Joshua 8.	Clarke, Oliver 4.
Clarke, Walter 7.	Clarke, William 7.
Clarke, Joshua 7.	Clarke, James 9.
Clarke, Isaac 8.	Clarke, Joseph 10.
Clarke, Thomas 4.	Clarke, Simeon 11.
Clarke, Wm., Jr. 6.	Clarke, Samuel 5.
Collins, Jedediah 7.	Card, Benjamin 7.
Cory, John 2.	Cory, Samuel 6.
	D.
Dake, Hannah 4.	Dyer, Elizabeth 2.
Dyer, Daniel 6.	Dyer, John 7.
	E.
Enos, John 4.	Enos, Benjamin 11.
	Ellsworth, Joseph 4.
	F.
Frazer, John 6.	Foster, John 3.
	G.
Griffin, Joshua 2.	Griffin, John 4.
Griffin, James 5.	Griffin, Philip 5.
	H.
Hall, Ruth 6.	Hall, Ebenezer 6.
Hall, Elisha 11.	Holloway, Nicholas 1.

Holloway, George 6.	Holloway, Samuel 7.
Hernington, Paul 8.	Hernington, William 4.
Hoxsie, Stephen 9.	Hoxsie, Barnabas 8.
Hoxsie, Solomon 7.	Hoxsie, Job 5.
Hoxsie, Joseph 12.	Hoxsie, Joseph, Jr. 11.

I.

Irish, Sarah 4.

J.

James, Joseph 3.	James, James 16.
James, Jonathan 5.	James, Patience 7.
James, Benjamin 7.	James, Thomas 3.
James, Jonathan, Jr. 7.	Johnson, Ezekiel 12.

K.

Knowles, Elisabeth 6.	Knowles, Robert 8.
Kinyon, Mary 2.	Kinyon, John 7.
Kinyon, William 10.	Kinyon, Nathan 10.
Kinyon, Benedict 9.	Kinyon, Thomas 6.
Kinyon, Thomas, Jr. 6.	Kinyon, Thomas (T. D.) 11
Kinyon, Sylvester 5.	Kinyon, Sylvester, Jr. 7.

Kinyon, John 7.

L.

Larkin, Nicholas 5.	Larkin, Edward 7.
Larkin, Elisha 2.	Larkin, Stephen 4.
Larkin, David 2.	Lewis, Isaac 3.
Lewis, George 8.	Lewis, Nathan 9.
Lillibridge, Thomas 13.	Lillibridge, Edward 9.

Larkum, Lasonlet 9.

M.

Moon, John 3.	Moon, Job 7.
Moore, Robert 8.	Moore, David 8.

Maxson, Jonathan 8. Mosher, Nicholas 15.

* Mosher, Gideon 7.

N.

Niles, George 5.

Ney, George 6.

Nicholas, David 5.

Nicholas, Andrew 3.

P.

Pettis, Robert 1.

Potter, Jonathan 13.

Potter, Thomas 9.

Potter, Smitern 6.

Potter, William 3.

Potter, William, Jr. 6.

Potter, William 3d 7.

Potter, Robert 4.

Potter, David 8.

Potter, Incomb 3.

Pierce, Aounnor 3.

Peterson, Ichabod 8.

Philips, Jane 4.

Philips, Bartholomew 8.

Pullman, Nathaniel 3.

Perry, Edward 12.

Pendleton, John 6.

R.

Reynolds, William 6.

Reynolds, William, Jr., 3.

Reynolds, James 4.

Roger, Robert 3.

Remington, David 5.

Rogers, Samuel 6.

Rogers, Weight 1.

Rogers, Thomas 7.

Rogers, Thomas Jr. 10. *

S.

Sheldon, William 4.

Sisson, Rodman 7.

Staunton, Samuel 5.

Stanton, Robert 10.

T.

Tift, Joseph 12.

Tift, Joseph Jr. 10.

Tift, Benjamin 8.

Tift, Samuel 9.

Tift, Samuel Jr. 4.

Tift, Jeremiah 6.

Tift, Ezekiel 8.

Tift, William 12.

Tanner, George	9.	Thomas, Peleg	9.
		Tindon, Jonathan	9.
		V.	
		Vallitt, Jeremiah	9.
		W.	
Wording, Samuel	4.	Wording, John	4.
Weaver, Thomas	5.	Wright, John	6.
Webster, James	10.	Webster, John	9.
Webster, John Jr.	11.	Woodmansie, Joseph	7.
Woodmansie, John	5.	Woodmansie, Joseph Jr.	4.
Woodmansie, James	3.	Wilcox, Edward	7.
Wilcox, Sheffield	3.	Wilcox, Stephen	7.
Wilcox, Stephen Jr.	6.	Wilcox, Robert	3.
Wilbour, John	8.	Wilbour, Samuel	2.
Wilbour, Samuel Jr.	7.	Wilbour, Peter	7.
Watson, William	4.	Webb, George	10.
Webb, John	5.	Williams, Maccoon	9.

The whole number of families in town at date as above 185.

Highest number in one family, (James James,) 16.

There were three, numbering one only, each a male.

The whole number of persons in town at date... 1234.

Whole number of legal voters four years later... 77.

One Indian family of nine persons; parent, Jonathan Tindon. Besides these there were twelve Indians and fourteen blacks living with, and numbered above, in the families of whites.

The United States census for 1870, gives the town population as 2064.

The State census of 1875, enrolls only 1739, a loss not readily accounted for.

The census of 1774, gave for the State 54,715. That of 1875, gave for the State, 258,239; a gain in one hundred and one years of 203,524.

In the year 1800, the number of dwellings in town were one hundred and thirty-six. In seventy years there was a gain of three hundred and twelve, making a total of four hundred and forty-eight.

DISPOSITION OF LANDS.

THE colonial records show that for many years the lands in Richmond were quite slowly purchased by settlers. To hasten their sale, the General Assembly appointed a committee to dispose of vacant lands held by authority of the colony. This committee sold a large tract June 28th, 1709, known in the records as the "Shannock Purchase." This tract extended from Exeter line, on the north, to Pawcatuck river on the south. On the east, it was bounded by Beaver river; and on the west, by a meridian passing at the east end of the cemetery, at the Wood river church. The purchasers of this tract were twenty-seven in number. Among whom were :

James Adams,	John Tefft,
Daniel Wilcox,	Thomas Utter,
Peter Parker,	Eber Crandall,
Daniel Tennant,	William Utter,
Samuel Lewis,	John Eanos,
Nicholas Utter, Jr.,	Daniel Brown,
William Gibson,	Weston Clarke,
William Clarke,	George Babcock,

George Foster,	Samuel Perry,
Joseph Brown,	John Witter,
Nicholas Utter,	Francis Colgrove,
Jeremiah Crandall.	

How many of these purchasers became actual settlers on these lands, is not now known, but many of the family names appear in the subsequent history of the town.

Nicholas Holley is reported as one of the earliest settlers in town. He had his estate near Glen Rock. Richard Chappell is one of his descendants. Joshua Clarke was quite early a resident on the east side of Beaver river.

Benjamin Perry bought, in 1747, the farm where Hon. H. P. Clarke now lives. Part of the house now standing there was then on the place. This was afterwards the home of his son Edward, and after him his grandson George Perry, the grandfather of the present owner.

MILLS AND MILL PROPERTY.



GRIST AND SAW MILLS were a necessity to the early settlers, and happy for them the power to operate them was found in the streams that formed a part of their domain. How early, and where the first mills in town we built, no known record shows. The small streams were larger and nearer perennial when the hills were covered with forests than now.

Probably, their first mills were built along these, as dams were more cheaply constructed than on the larger streams. In the memory of some now living, many of the streams now not occupied as mill forces had there saw mills, grist mills and forgingsmith shops. For similar purposes, the stream passing south of Rev. G. Tillinghast's, was used just east on the Caleb Barber property, where also, early in the present century, Archibald Barber and Gardner Nichols had a wagon shop, doing much of their work by water power. White brook long ago carried a trip-hammer for the manufacture of axes, hoes, etc.

At Arcadia, just on the line between Exeter and Richmond, there was a saw mill. The evidences are still manifest there.

At Wyoming, mills were early built, and on the Hopkinton side were located the famous Brand's iron works.

At Hope Valley, where the cotton factory now stands, there was a grist mill, having for one side of the flume, a perpendicular rock.

Where now is the village of Clarke's Mills, on December 1st, 1759, Jeffrey Wilcox gave by will to his son, Abraham Wilcox, one acre of land. This was deeded by said Wilcox to Jeremiah Browning, March 8th, 1762, with a saw mill and grist mill in good running order.

No mention is made of the saw mill in any subsequent transfer. The price paid by Browning for these mills, and privilege, was £3,000 current money of New England. We should judge that New England money must have had a *current* value that had run to a low ebb. This property was deeded by several transfers till on January 16, 1771, it was deeded to Joshua Clarke, in the line of whose family it is still owned, and where a grist mill still runs for the mutual benefit of the proprietor and the community.

As early as 1772, a saw mill and an iron manufactory existed where Kenyon's mills are now located. The establishment was then deeded by Samuel Stuart to Christopher Clarke.

Mills existed at Usquepaug, early known as Mumford's Mills, but I believe these were always situated on the east side of the stream in South Kingstown.

Some more than one hundred and twenty years ago, Wm. Sweet owned a saw mill near where David Moore now lives. A mill still exists on the site.

At Tug Hollow, and Bellville, there early existed saw and grist mills.

Other similar mills may have existed elsewhere, but we omit any further details of them and turn to notice the progress in the manufacture of woolen and cotton yarn and cloths.

MANUFACTURES.



DURING the early years of Richmond's history, manufactures for wool and cotton were unknown in the country. As we have already said, the clothing of the inhabitants was manufactured by hand. Every farmer devoted a plat of ground to the raising of flax, and in his pastures grazed the sheep whose fleeces furnished material for the garments that were to protect their persons from the piercing blasts of wintry winds. The flax was broken and swingled by the swain himself, or some neighbor more skilled in the art. The mother hatched the flax, and early taught her daughters to card and spin the coarser parts known as tow. The finer parts, she wound on the distaff and spun it on a wheel propelled by the foot. This part formed the warp, and the tow the woof which the mother, or older girls, wove for the work-day wear of summer pants. In process of time cotton was introduced as a supplement to the tow and linen, or to take the place of the pure linen for those who could afford to keep a separate suit for Sabbath day wear.

Cotton was not so generally manufactured in every house as was the flax. Before the introduction of machinery for its manufacture, a commendable enterprise was displayed by several families in Richmond. Of these, I am able, at present, to mention only those of Reynolds Hoxsie and Caleb Barber. I have been shown a specimen of that produced in the former family. It is preserved as an exhibit of the past, in the family of Deacon J. T. Sheldon. The raw cotton was carded, spun, woven and bleached by their own manipulation. Linen cloth was often manufactured and bleached for fine apparel, here, in those early days. Extra exploits are reported of the enterprising daughters of Richmond. Among these, Susannah Barber, sister of Caleb, is supposed to have excelled all other maidens of her time, if not of all times. She spun between sunrise and sunset, on a wheel of single thread fliers, one hundred and fifty full knots of fine even thread. Such is the tradition, well authenticated in the family. Spinning bees, or socials, were sometimes enjoyed by the young ladies, when they would carry with them their wheels and rolls to enjoy their visits without slacking their industry. Whether the admiring beaux were expected to assist in seeing the wheels home, with the lassies, is not reported.

Besides the preparation of wool by hand cards, some of the more skilful were wont to use the worsted long-tooth combs in preparing the hurl of the long wool fleeces, to be laid side by side in the more durable, and glossy material, known as worsted wear. This, and the woollen rolls, were spun on the high wheels, the operatives walking backwards, turning the wheel with the right hand, while the left skill-

fully drew out the even twine which was wound on the spindle as they regained the point from which they had retreated. A little later, a hatter's shop was successfully operated by John Knowles, between Usquepaug and the Boss meeting house.

The factories first built in Richmond were built for carding wool into rolls, to be spun by hand. Connected with these was usually a fulling mill and cloth-dressing apparatus.

A man by the name of Mallard is supposed to have built a factory of this kind which was subsequently known as Holburton's mills. In 1807, Holburton advertised for an experienced clothier. In 1820, Lewis Kenyon purchased the estate of Thomas Holburton and continued the business until his death.

The first cotton factory in town was built on the site of the old grist mill at Hope Valley. The articles of agreement between the partners was dated May 9th, 1810. The persons signing this agreement were: Joseph Arnold, Godfrey Arnold, John Godfrey, Joseph Tefft, Gorton W. Arnold, Weeden Clarke, Jr. and Slocum Godfrey. June 10, 1811, George Perry, Benjamin Perry and John Manchester became subscribers to the agreement. Gardner Barber also became a subscriber December 12th, 1812. This mill was run for the purpose only of making yarn. It was built two stories high and was thirty-four feet wide and forty-eight feet long. It has changed owners several times and has been enlarged. It is now three stories high, fifty-two feet wide and one hundred and sixty-three feet long. At first it run four hundred dead spindles and made about

three hundred pounds of yarn per week. It now runs over four thousand spindles and turns off ten thousand pounds per week. Its dam is regarded as a model dam, curving up towards the pond in the center, and is based on a rock which receives the falling water. Nichols & Langworthy are joint proprietors of this water power, using their part of the water for their machine shop, grist mill, etc., on the Hopkinton side of the river.

Another company was organized June 1st, 1814, for the purpose of erecting a factory at Wyoming, then known as Brand's Iron Works. Their organic name was: "The Brothers' Cotton Manufacturing Company." The partners in the company were: Ezekiel Tefft, Samuel Tefft, Nathan Lillibridge, Stephen Tefft and Nathan Tefft.

Previous to the formation of this company, there had been a small wool carding machine near the turnpike bridge. Also, a grist mill between the bridges; and on the Hopkinton side, an iron manufactory, built by Samuel Brand, who resided in the old house first west of W. F. Segar's store, and gave name to the place.

Mr. Brand, besides the iron works, owned a large farm, including the lands now occupied by the villiage of Wyoming. Francis Brown, his son-in-law, is supposed to have built the first tavern, where is now the hotel of A. J. Dawley. That building was subsequently burned and the present building erected in its place. Mr. Brown also kept a jewelry shop and manufactured shoe and knee buckles, employing several men, among them Tertius Bailey as foreman. This Mr Bailey was the father of Rev. S. B. Bailey, so well known in this section. When the fashion

changed, Mr. Brown is supposed to have lost heavily and closed his business. This was near the close of the last century. The factory erected by the Brothers' Manufacturing Company was burned about 1862. It was then owned by Pardon Olney and Lewis C. Kenyon. The fire caught from the whipper. The factory had a capacity for, and was running, thirty-six looms. Mr. Olney also had a factory on the other side of the stream, which was burned December 10th, 1875.

The first factory erected where Sheldon's factory now is was built by John and Pardon Olney in 1837. This was run for a time by the brothers. Pardon, however, sold his interest to his brother John, who owned and occupied it till about 1844, when it was burned. This is supposed to have been set on fire by a boy who was dissatisfied that he was compelled to work in the mill. He is supposed to have perished in the mill, as he was not heard of afterwards. This mill runs sixty-four looms, spinning warp and woof.

A second mill was soon after built by John Olney. This is now owned by J. T. Sheldon, who has renovated it, making some additions, and replaced the old machinery by that which is of the most approved modern structure. It runs five thousand spindles employing about forty operatives and produces from seven thousand to ten thousand pounds of yarn per week.

In 1802, Joseph Nichols built a grist mill near the present location of Carolina Mills. His dam was a wooden structure, utilizing only a portion of the head and fall of the stream as at present obtained. There was then only one house in the vicinity. In 1834, this, with near three

hundred acres of land, was sold to Aaron and Sands Kenyon, who, again, in 1836, sold to G. H. P. Wilcox. He built the present dam in 1837, in contemplation of building a machine shop and factory. During the financial pressure of 1837, or in consequence of it, the work was suspended.

In 1841, this was purchased by Rowland G. Hazzard, who built most of the present buildings and operated them in the manufacture of cotton cloth, running one hundred looms. In September, 1863, Hazzard sold to the Peacedale Manufacturing Company. December 1st, 1863, they sold to Theophilus Hyde. His right was sold by virtue of a mortgage, September 5th, 1868, to R. G. Hazzard, who, in turn, deeded the same to Messrs. Tinkham, Metcalf & Co., February 1st, 1869. These deeded the same to the Carolina Mills Company, January 1st, 1872, by whom it is now operated as a woolen mill, manufacturing cassimeres.

A store was opened here about the time Wilcox began to build, but Mr. Wilcox says that rum became a staple article in trade about 1863, at first on the sly. About such matters he should be a judge, as he was in the business, in "the long ago," at Brand's Iron Works.

SHANNOCK.—At an early date, Jesse Babcock had a grist mill in one part of his dwelling. How long this had run before 1828, I know not. It then had the appearance of one gray with age. John T. Knowles purchased the site and built a small woolen mill, mostly for custom work. This was subsequently enlarged and run by George Weeden. It is now owned by Alexander Carmichael & Co., and is operated in the manufacture of mixed goods.

WOODVILLE.—In the early times, there was a dam and grist mill higher up stream than where the dam now is. This was owned by Capt. Nicholas Larkin. He joined with Simeon Perry and built a dam where the Woodville dam now is. He built a grist mill on the Richmond side and Perry commenced the manufacture of iron on the Hopkinton side. From this circumstance, the embryo village was called Perry's Iron Works. Black sand was obtained from Point Judith beach, and mixed with scrap and cast iron in the manufacture of wrought iron, which was esteemed a good article. When then this power began to be used for factory purposes, the village took the name of Woodville. Berry & Stanton use the power on the Hopkinton side.

On the Richmond side, a stone factory, erected some sixteen years since by J. F. Harris, is now run by the Rhode Island Hosiery Company. C. Larned is the Superintendent, and employs twenty-five hands. They send out about seventy dozen pairs of socks per day. The mill runs five jacks, with one thousand spindles. The socks manufactured here are not disfigured with those unpleasant seams so annoying in socks manufactured in many mills. They make socks of all wool, all cotton, or a mixture of the two, to suit the exigencies of the trade.

HILLSDALE.—Mr. David Moore informs me that in his early boyhood, or more than seventy years ago, there was an old grist mill at Hillsdale, said to have been built by Jonathan Potter. This was sold to George James. December 10th, 1827, Wm. Jencks purchased this of George James, and March 20th, 1828, deeded three-sixteenths of this to

Ebenezer Carpenter. They, together, erected a factory and carded wool for customers, as report has it.

Between 1830 and 1836, Whitman Kenyon and Wanton Lillibridge engaged at this place in the manufacture of coarse mixed cloth, popularly known as "negro cloth." His sons continue to carry on a similar business at this place. In this vicinity there is now a single mill on the site of the old grist mill.

TUG HOLLOW.—There was a factory built at this place by Robert Reynolds, a goldsmith, about the year 1811. This was primarily built as a woolen mill, doing a custom work of carding only. This was subsequently enlarged and used for spinning and weaving cotton. This line of manufacture was carried on till about 1836, when the property came into the possession of Sheldon & Hoxsie, who changed off to the manufacture of warps for satinettes. They run five hundred spindles, making twelve hundred pounds of yarn per week, employing eight hands.

There was another factory built by Wells Reynolds, on the site of an old grist mill near Tug Hollow. This factory was subsequently burned and has not been rebuilt.

HOLBURTON.—At Holburton's mills, now Kenyon's, Abiel Kenyon, in 1844, built on the site owned by his father at his death, a stone mill for the purpose of manufacturing woolen and cotton goods. In 1862, Elijah Kenyon, having purchased of his brother his interest in the estate, built the stone store. In 1864, he built three houses as homes for the employes, and in 1866 built the other factory. During the present season a superior steam power has been put in, and other valuable improvements have been per-

feeted. These mills now run four sets of woollen machinery and a thousand spindles. Forty-eight looms weave woollen or mixed goods.

CLARKE'S MILLS.—The cotton factory, now owned and operated by Simeon P. Clarke, was begun by his brother, Charles Clarke, and himself, in 1848. In 1850, it was set in operation by a Mr. Green, making yarn thread. While the senior brother was in failing health, he sold out his interest to his brother, to save complications in the event of his death, which then was imminent. The factory now runs, including twisters, two thousand, nine hundred and twenty spindles.

PLAINVILLE.—The factory and village of Plainville were built by D. L. Aldrich. The land was previously owned by N. Sheffield Wilbur, who was the owner of quite an extensive landed property there at that time. He made Mr. Aldrich the offer of the mill privilege and the right of flowage, so far as his land was concerned, with four acres of ground for village purposes, as a free donation, on condition that Mr. Aldrich should erect a factory there. This was about the year 1862. To use the words of Mr. Aldrich himself: this induced him to make a fool of himself. Whether he meant that the enterprise, by its excessive profitableness, so aroused his love of gain that he lost the balance of his reason, or whether flattering prospect became a bait to an unprofitable speculation, deponent saith not.

The mill contains eight sets of woollen machinery, gotten up in the most approved style of modern improvements. It turns out superior cassimeres of the latest popular styles; Mr. Edward Milner being Superintendent.

There are now thirty-two tenements and a store connected with the estate, and something over one hundred and fifty acres of land, with barns and other auxiliary buildings.

ARCADIA.—The water privilege, in this place, was long ago used to run a saw mill which stood near, or exactly on, the line between Richmond and Exeter. This was deeded May 23d, 1836, by Samuel Barber to Amasa Sprague, Benoni Harris and James T. Harris. On the site where the upper mill now stands, they erected a factory and commenced running their works with the firm name of "Arcadia Manufacturing Company." In 1842, the mill was struck with lightning and burned. It was soon rebuilt on the walls of the first building.

The lower mill was erected in 1847 and set to running in 1848. Its dimensions were at first about one hundred feet by thirty-eight, and one story high, to which an addition was made in 1860, of sixty-eight feet in length. In 1865, the property was purchased by D. L. Aldrich & Co. In 1867, the lower mill was raised another story in height. Near the same time, the upper mill was lengthened, and a wing attached to the rear of this, in which are the dresser frames and a repair shop. The brick picker and lapper house was erected about the year 1869.

A valuable reservoir has been constructed two miles up the stream. The pond has been raised and the water brought to the upper wheel by a new route, with a covered conduit. Thus the power has been augmented and the flow of the stream made more constant. Several new tenement houses have been erected and a store built with a hall in the second story. The building is about twenty-eight by

fifty-six feet. The hall is furnished with settees and chandeliers, and has a nice small library room over the stairs. The stairs are made so broad that the hall could be speedily emptied in case of fire. If rightly appreciated, this hall may be a blessing to the community, providing a pleasant place for social and literary gatherings; and as intended in its conception, well adapted for religious worship and Sunday schools. It is truly an honor to the heads and hearts of those who conceived the plan and carried their purpose into execution.

The mills^a run over six thousand spindles, and one hundred and twenty-two looms, turning out about twenty-five thousand yards of cloth per week.

USQUEPAUG—On the east border of the town, has had factory power in operation, but the mills have been burned. These, I believe, were all on the east side of Queen's river, which, from near this point, is the boundary line southward between Richmond and South Kingstown. A store and public house and wagon shop still exist there, with some other mechanical interests.

OTHER ENTERPRISES.



MERCHANDISE has had its devotees in the various villages that have sprung up in different parts of the town. These stores have been a convenience to the inhabitants of the several neighborhoods, furnishing them facilities at hand to procure the necessary articles of use in the arts of life, often proving a public benefit, furnishing market facilities for the minor products of the farm, and the garden and the outcomes of skill and industry.

The rearing of poultry of various kinds has been an enterprise of profit to many. The sales of eggs, and the flesh and feathers, annually amount to a large sum. Fowls of various kinds do a wonderful work in lessening the damages wrought by worms and insects on the fruits, grains and other vegetable productions. They furnish also a manure scarcely less valuable than guano. Farmers and gardeners will find it for their interest to study more systematically and scientifically this department of home industry.

Cranberry culture has been made a specialty, by Sam'l K. Browning, near the center of the town, and by others near the eastern and southern borders, yielding often large incomes for the number of acres devoted to this culture.

The forests of the town have, in the years past, furnished material of commerce in the form of building material, hoop poles, wood and coal. Of the latter, large quantities were made and sold while the iron works were in blast. This was often delivered at the works for four dollars per hundred bushels, when the legal bushel contained forty quarts. Ship timber was also cut and drawn to Westerly, and perhaps to other places.

The manufacture of leather, by the aid of oak bark, was early carried on in some parts of the town. Simeon Babcock owned and carried on a tannery, currier shop, and boot and shoe shop, on the west side of Shannock Hill. The tannery was built some sixty years ago. He finally added a grocery store and sold alcoholic liquors. This used up his tannery and became a snare to himself and others.

C. T. Jackson, State geologist, found along the flats of Queen's river, extensive beds of peat and muck, which he considered valuable as a basis of composting manures needed on the farms in the vicinity.

There are several ponds and bogs in town, hitherto but little utilized, which, in the opening century, may become of increased revenue to the inhabitants, as by increased knowledge they shall realize their value and learn how to appropriate it.

Other enterprises of limited extent have been carried on by the inhabitants of the town during the century brought to a period by this festal day, but the brief space of time allotted for collecting the materials for this paper, and the fear of wearying by their recital, will forbid tracing them in

detail now, though of themselves interesting as matters of history and instructive as way marks for the future.

I must not, however, pass over the dairy without a few remarks. The sustenance of many families of the early settlers was largely drawn from their herds. The flesh of the animals gave additional strength to the brawny arms of the toiling farmer, and he shared with his wife and children the milk, the butter and the cheese of the dairy.

THE RAILROADS.



THE Stonington and Providence railroad, which was built about 1837, enters this town near the southwest corner and passes out of it east of the junction, to re-enter near Shannock Mills.

Wood River Branch road was completed, and commenced running cars, in July 1874. It enters this town a little above Woodville, thus giving about one third its length and a depot in Richmond, besides the depot at the junction.

These roads add not a little to the wealth of the town, and are a great convenience to the inhabitants, bringing them into easy connection with the great public marts of the country both for travel and mercantile facilities.

WARS,--ETC.



WE have, on earlier pages, spoken of the war of the revolution and of the part which the citizens of Richmond took in the great struggle for independence. But another war arose in relation to which all records in regard to Richmond's part in the conflict seem, so far as we have been able to learn, to be entirely wanting. The war known as the war of 1812, was declared against Great Britain on the 19th of June in that year. The New England States, as a general thing, did not hastily enter into this war. Sympathy with this feeling may be a reason why we find no reference to this war in the records either of the Town Meetings of Richmond or of the doings of the Town Councils. Another cause may be found in the fact that certain portions of the town records are wanting for a period embracing the time of the first part of the war. By some means not satisfactorily explained, the records were partially consumed by fire.

The memory of some old men gives us this fact: A draft was made for two men from the military companies of the town, and, previous to the drawing, it was agreed that whoever was drawn and went into the service, should receive

a dollar from every man not thus drawn. The men drawn were both named Hoxsie but though they held themselves in readiness, they were never called into the field.

Another war occurred in Rhode Island in the year 1842. This was not a war with foreign powers, nor was it a war of bloody battles. It was rather a war of angry passions, called the Dorr war.

In August following the outbreak, delegates were chosen, a convention held, a constitution laid before the people for ratification, which won in Richmond seventy-nine yeas and ten nays. There was a separate clause proposing the question whether the word *white* should be inserted as a condition of freedom to vote. Four only voted to insert.

The war of the rebellion broke out into open hostilities in 1861. Richmond as a town was not wanting in the hour of decision. Seeing the government stripped of its resources, by those entrusted with its treasures, navy and forts, they aroused to the rescue. The sturdy yeomanry of the town sprang to arms, and bared their bosoms to the fight, and the men of wealth laid open their treasures to furnish the pay, and rations, and munitions of the forces.

The number of enlistments credited to the town, for all departments of the service, is one hundred and four. The disbursements by authority of the town were \$20,547.20. Of this sum, the State government assumed \$2,700, leaving a balance to be met by the town of \$17,847.20. All this has long since been paid by the town. There was also paid for the support of soldiers families, \$200; and paid for the enlisting of soldiers, \$462. Contributions were forwarded by friends for the sick and wounded, amounting

to \$13,000. Making a total of **\$21,509.20** raised for war interests by Richmond.

The following is a list of the names of persons who volunteered in the war of the rebellion from the town of Richmond:

A.

Joshua Allen,

James H. Arnold.

B.

William Burton,

Patrick Burk,

Charles W. Barber,

Thomas B. Briggs,

William Bentley,

John F. Bitgood,

George Henry Brown,

Samuel Bennit,

John S. Babcock,

George H. Brayman,

Matthew S. Barber,

William Bane,

Gideon M. Barber,

James W. Bedford,

Charles E. Bagley.

C.

Oliver H. Congdon,

Moses Cherry,

William Cherry,

John B. Clarke,

Stephen A. Clarke,

John H. Clarke,

William O. Clarke,

John R. Clarke,

George L. Clarke,

Loren R. Chase,

George S. Church,

Amos C. Corey,

Alvin L. Card,

George W. Crandall,

Phillip Corr.

D.

George P. Dyer,

William C. Durfee,

Albert C. Durfee,

John Duffy,

John Dervin,

James Dodds.

E.

Nathan P. Edwards, Samuel England.

F.

William H. Fletcher.

G.

Harris R. Green, Joseph A Green.

H.

Daniel Hoxsie, William A. Hall,
Chandler N. Handell.

J.

David W. James, Gershon P. Johnson,

K.

Stukley Kenney, David R. Kenyon,
Daniel C. Kenyon, George W. Kenyon.

L.

H. H. Larkin, Edward Larkin,
Reubin T. Larkin, Amos A. Lillibridge,
Silas Lillibridge, R. J. Lillibridge,
James G. Lewis, Jacob Lewis,
Benoni Lewis, Charles Larkham.

M.

Charles H. Main, Joseph M. Marshal,
William W. Maxon, James McDonald.

N.

Nathaniel Niles, James A. Nye,
Charles P. Nye, James H. Northup.

O.

William W. Ormsbee.

P.

Hazard Partlow, William H. H. Palmer.

Reynolds C. Phillips,
Joseph B. Perry,
Almon K. Parker,
William H. Pierce,

Albert P. Perry,
George H. Potter,
Allen G. Peck,
Harvey Pierce.

R.

George C. Rathbun,

John T. Reynolds.

S.

Horace Slocum,
John H. Slocum,
James A. Sherman,
Albert G. Sheldon,

Charles E. Slocum,
Sheffield L. Sherman,
Charles E. Sullivan,
David A. Segar.

T.

Edward S. Tabor,
Thomas H. Tillinghast,

William O. Tabor,
William C. Tillinghast,

Brightman Tucker.

W.

Pardon T. Wright,
Thomas A. Worden,
James A. Woodmansee,
John B. F. Wilbur,

Charles H. Worden,
Leander L. Weaver,
Sylvester Woodmansee,
Nehemiah Watson,

Henry B. Willecox.

An honorable record attaches to the most of those who enlisted. There were exceptions, however. One was drummed out of camp before leaving the State, as unworthy a place in the army of the republic. Four deserted. Two were discharged as worthless. Two are marked as missing. As to four or five others, the Adjutant General furnishes no account whether discharged or lost. The last record is their enlistment.

THE POOR.



A PRACTICE of doubtful compassion prevailed even at a late period. The unfortunate poor were subjected to the mercenary greed of any speculator in human service. They were let in open meeting, individually, with the understanding that the price was a balance beyond what the bidder could realize from the service he could exact from the person, or persons, struck off to him. Thus, on August 31st, 1819, eight persons were bid off at prices varying from thirteen cents to one dollar per week; the total paid for the board of the eight persons, by the town, being \$4.61 per week. This was regarded as a financial improvement over the practice which had hitherto prevailed of leaving to the Town Council the care of providing homes for them.

A plan of this kind may be economical, in a financial point of view, but is so likely to be a bait to men more mercenary than merciful, that a humane spirit would be likely to distrust the operation.

We now ask special attention to a subject of importance to the poor. A practice, inaugurated by the first Town Council as their first act, a practice which has been pursued

and acted upon from time to time, but which, though hoary with age, and claimed to be "*right according to law*," we wish to declare as abhorrent to the finer feelings of our instincts and we believe it to be opposed to the express directions of Jehovah to his people when he led them to the land of their promised inheritance, and a violation of the Golden Rule. That Town Council passed the following as their first act :

"Voted, That the Town Clerk grant out a warrant forthwith to transport out of this town into the town of Westerly, one Ebenezer Kinyon and his wife and family, in order that they may return to the town where of right they belong according to law."

MISCELLANEOUS ITEMS.

In the year 1800, the amount of tax assessed in town on all estates, real and personal, was \$483.52.25-100.

On dwellings separate from other estates, \$55.57.6-100.

On lands, \$426.94.65-100.

On two slaves, at fifty cents each, \$1.00.

There were two hundred and nineteen taxpayers.

The largest tax was assessed to Simeon Clarke :
\$9.06.6-100.

The smallest, on land of Joseph Knowles, of South Kingstown, \$0.02.

George James was Collector.

On the 16th of September, 1796, the tax list footed up, on the real and personal estate, \$158,459.

In 1875, after a period of seventy-nine years, it footed up \$1,264,200.

In 1865, there were in town seven hundred and thirty-five acres of plowed land, thirty-five hundred and twenty-four acres of mowing land, eighty-three hundred and seventy-eight acres of pasture land, and of unimproved lands, ninety-two hundred and eleven acres.

At Usquepaug, there was formerly a tavern standing directly on the line between Richmond and South Kingstown, so that the seller of liquor stood in Richmond while the drinker was in the other town.

Richmond has not been without men of inventive genius. Among these we number Horace B. Knowles, who invented a mowing machine driven and operated by hand, a self-operating railroad switch, a tape machine, and a machine for putting tin tips upon boot lacings. The screw propeller is also claimed as his invention. For developing some of these, and bringing them into use, he left his native town and located in Providence.

The following accounts are taken from a book whose ear list date is 1761, but, on the first page, reads :

“May ye 24th, 1763, then come from the Fish Keels.”

It appears to have been the property of Joseph Philips. It is introduced to show the difference of style and expression in recording business acts and the change that has taken place in the manner of spelling. One of the extracts will show to what an extent colonial currency had depreciated in value.

One memorandum is as follows :

“October ye 22, 1765. Tho^s. Potter Promased to Keep Petter Boss Indemnified from any cost or damage on Joseph Sanderlin’s going out of Jale.”

An account, commenced June 24, 1764, is kept on one page in colonial currency, and another in lawful English money value. The spelling is as in the accounnt but the amount is carried out in two columns as on the separate pages.

" John Lewis			Dr			
	£	s	D	£	s	D
To Ritting one Deed & note	1	5	"...."	1		2
To the use of my mair one day.....	1	"	"...."	1		"
To caring Bag of hay seed..	"	10	"...."	"		6
To pastering a mair 2 weeks 5 days.....	4	15	"...."	4		2
To keeping 3 cattle 3 weeks	18	"	"...."	15		9
To keeping 3 cattle 2 days..	2	"	"...."	1		9
To keeping a calf 7 weeks..	2	2	"...."	1		10

The credits are in lawful money.

By the use of 2 oxen & cart
to go to Teffts & fetch
a loome.....

" 1 "

July By 5 peacks of corne

" 5 "

January 1765 By one bush-
el corne

" 4 "

" By 1 bushel corne....

" 4 "

February By 1 bushel corne

" 4 "

March 8—1765 Credit in full by me received
of Lewis

Joseph Philips."

Another account on debtor side is as follows:

"May ye 9th 1763

	£	s	D
To my going to Providence myself and hors	12	0	0
To my dinner going down.....	1	5	0
To 2 quarts of oats.....	0	10	0
To 1 dram.....	0	8	0
To my supper and lodging.....	1	15	0
To my hors keeping 1 nite.....	2	15	0
To my breakfast.....	1	5	0
To 2 quarts of oats.....	0	10	0
To 1 dram.....	0	8	0
	£21	19	0

The following is the list of the names of Town Clerks since the organization of the town in 1747 to the present date, with the length of time each served in that office :

John Webster, seven years.

William Clarke, one year.

Simeon Perry, three years and two months, when he moved from the town, and

Stephen Hoxsie was elected for the remainder of the year, ten months.

John Tefft, Jr., seven years.

Thomas Lillibridge, sixteen years.

Thomas Tefft, thirty years.

Reynolds Hoxsie, forty years.

Halsey P. Clarke, the present incumbent, was elected in June, 1852, and has held the office continuously since ; a little over twenty-four years.

In 1809, June 30th, a destructive gale passed over the town, doing much damage to forests. And some buildings were also destroyed. Its track was narrower, and the damage far less, than that which swept over New England September 23d, 1815.

December 25th, 1811, a snow storm of great severity passed over a wide range of territory. The severity of this storm was felt more from the sudden change from a season of remarkable warmth that preceded it. The day previous was so warm that many attended Christmas meetings, and festivals, in thin dresses adapted rather to summer than winter wear. The storm came from the northeast. It is said the first point where it was known to reach the ground

was in the western part of North Carolina, a short time before midnight. Its contact with the ground was in a direction in opposition to the course of the wind. It did not develop here till near four o'clock in the morning. Doors were blown open by the violence of the wind. The cold was so piercing that children were frozen in their beds, and cattle, hogs and poultry perished in great numbers. The snow also fell in great depth, burying flocks of sheep and other animals under the piling drifts. There were then few vessels on the Sound but what were out suffered intensely, the spray freezing on the sails, and on the hulls of the vessels, so as to render them unmanageable. Seamen, and passengers, froze their limbs in their efforts to keep the vessels above water.

LIQUOR SELLING, ETC.



THE sale of intoxicating liquors probably was carried on in what is now Richmond, before it was incorporated as a town. As before noticed, the town was incorporated August 18, 1747. On the 28th of the same month an election was held, and the Town Council organized September 1st. Their first act we have noticed. Their second and third acts were to grant licenses "to sell all kinds of strong liquors." These were granted John Webb and Nathaniel Potter. The former paid five pounds; and the latter two pounds, ten shillings. The second year, these licenses were renewed, and two more were granted, to Joseph Woodmansie, Jr., and Nicholas Larkin. Webb's place of business was at what has been called the "Punch Bowl." Larkin's stood near where the meeting house at Woodville now stands. The third year, no man could get a license without giving bonds in the sum of one hundred pounds for their "true and faithful performance of keeping good order during the time of license." The evils of the traffic seem thus early to crop out, and demand greater safeguards for the public peace and virtue. Webb, this year, is charged twelve pounds for a

license. Larkin, "for sundry reasons," is at first refused a license to sell liquors of any kind, or to keep a public house. At the end of two months, Larkin succeeds in overcoming the scruples of the Council, and he is licensed for the remainder of the year and, Joseph Enos, Stephen Wilcox, Robert Moore and John Stanton are licensed; but no license is allowed to run further than to the election and re-organization of the Town Councils, please mark this.

It would seem that a sense of propriety might dictate a similar course for all succeeding Councils. The traffic seems to have grown with the growth of the town; and wherever there was a store, or a tavern, intoxicating liquors were a part of the stock in trade. As the places of sale multiplied, the habit of drinking became general. Not the sensuous alone drank, but good men drank. It was little or no disparagement to a man to share the social glass. Even fifty years ago, men high in esteem—magistrates, deacons, and even ministers of the gospel—drank. It was furnished at funerals, and at weddings. In short, it was not deemed indecorous to be introduced any and everywhere. Politicians made it a tool with which to bias the mind and shake the purpose of men entrusted with the ballot. It was no uncommon occurrence on election days to find the candidates for office giving free breakfasts to all.

Fifty-three years ago, a scene of this kind, here in Richmond, made such indelible impressions upon the mind of a young man, that he vowed, deep down in his heart, never to taste the dangerous chalice. He has, thus far, kept his pledge. And well he might. His father and his uncle, accustomed to be sober, exemplary men, finding liquor tables

arranged on either side of the voting hall, drank to please each of the candidates, and drank so often and so freely, that the live-long night was too short for them, with the faithful help of the young man, to reach their home before aurora had pioneered the sun to his place in the eastern horizon. Thus mortified, humbled and warned, he guarded his own heart and life-practice by entering his vow on the tablet of indelible promises. With such practices so early begun, and persistently pursued, by the devotees of rum, what but widespread ruin could be the result. Drunkards were multiplied, fortunes were wasted, enterprise was paralyzed and morals were corrupted.

While the patrons of the grogshop were thus beguiled, and their earnings and possessions squandered, no corresponding profit accrued to the retailer. Though large sales were made, they were not all ultimately successful. Alas! the history of the traffic is a history of failures. Success is the exception. Each part of the town had its retailer. If memory could go back and be true to itself, how many sad wrecks would it find. Those who continued longest, and were most successful, are most vividly remembered, whilst the long train of failures pass into obscurity and are forgotten.

I am unwilling to re-open wounds in the hearts of living friends of those who made shipwreck, but who is there that has lived in Richmond for fifty, thirty, or even twenty years, but can recall instances where retailers have been customers at their own counters, or whose sons have not all escaped the snaky demon. Imperfect as has been my own knowledge of Richmond, I can point to more than one case where

the father and his first born son have become victims of the glass, and more than one retailer's daughter who has had a drunken husband. Their misfortunes are not unlike others. In my native town, the old tavern keeper, long before his time to die, could keep sober only by allowing his wife to carry the keys of the *bar* on her apron-strings. Of his six sons, four became intemperate. His three daughters married, and the husbands of two of them became inebriates, one dying of *delirium tremens* while he was comparatively a young man. Thus does this terrible business verify the Scripture, that: "He visits the iniquities of the fathers upon the children."

Mr. Dawley, of Wyoming, was the first man to whom I went, book in hand, to gather materials for this paper. With gentlemanly frankness, he gave me the facts of his house as far back as he knew its history. Men of the present generation need not be told where his house is located, but should my grandson find this manuscript, he should know it to be in Wyoming, formerly Brand's Iron Works. Since the opening of the New London and Providence turnpike, this house has been better known than any other public house in town. Mr. Dawley's knowledge of the house went back only to the time when Joseph Irish owned and occupied it. He died in 1818. His life was a moral failure. He gave the tavern to Matthew G. Wilbur, but before he came into possession of it, a Mrs. Fields occupied it, but did not succeed. Mr. Wilbur then occupied it for ten or fifteen years, and sold with no capital beyond what was given to him, and is thought to have remained temperate. Silas R. Kenyon next carried on the tavern for about ten

years, and when he left, owed almost everybody and was unable to pay ten per cent. of his indebtedness.

Mr. Dawley has occupied the stand for nearly thirty years. A part of the time he has made it pay; at others, not. He said nothing of the victims of his traffic, but said of himself that "he gets drunk when he takes a notion and when he chooses he lets it alone." I am but little acquainted with Mr. Dawley, but think, if he were to take his notion of abstinence oftener, and make it last longer, it would be an improvement. He is an exception among tavern keepers. He uses no tobacco. He did smoke occasionally, till a Connecticut Yankee sold him cigars that he dare not continue to smoke. He seemed to wish me to understand he was a man who had fixedness of will for self-government.

Mr. Jordan, of the same village, has not been so long in the trade. While he pursues it with the hope of profit, he admits that "the business has a bad side to it." He should bear in mind that while a few retailers have added to their fortunes, the great majority have made financial failures. Each man, however, has assured himself on the start, that he would be an honorable exception. A more lamentable loss has usually been a loss of susceptibility of the moral sense; a loss of regard for right and the calls of conscience toward God and man. The very nature of the business involves this. Scarce a retailer can be found but that, when at his best, will own, as did Mr. Jordan, "the business has a bad side to it." Feeling that the money prospect is the only apology he has for the ruin he is perpetrating, the retailer must loathe himself as measured by his work. He feels the inward corrosion on his soul, though he may seek to hide it

from his eyes. If he thinks of God, he trembles for the account to be rendered at the final assize. To pursue a business fraught with such misgivings, is to suppress all sacred regards for law. He comes to obey law only when it favors his plans, but evades it just as readily when he can do it with impunity. With or without license he knows no restraint but interest. Hence, he flees to any, and every technicality that favors the traffic. A saloon keeper will sell his crackers at a price that will allow a wide margin of profits, and adds whiskey enough to wet them. A druggist will fill for the eleventh time a bottle once labeled with a doctor's prescription. Such evasions help to prepare a man to be untrue everywhere, a sham and a hypocrite. Licensed vendors, habitually, violate their licenses, and unlicensed ones, with an air of sanctity, favor their patronizing friends with a sly bottle or dram, and both will claim and proclaim their innocence, or shelter themselves behind the hypocrisy of some blatant pretender of temperance.

We have mentioned a few of the early retailers and two of those now engaged in the sale. G. N. Ennis has a license at the junction; William H. Bray, at Carolina; Perry E. Browning and A. J. Dawley, Jr., at Wyoming; and undoubtedly there are some secret violators, both within the town and out of it, in border towns, where no license is claimed to prevail.

During the century under our republican government, a long array of dealers in liquid death have filed in, filling up the ranks as their predecessors have gone up to their reward, or downward to an impecunious retreat. Some have seen

their error, abandoned the nefarious traffic and lent a helping hand on the side of sobriety and virtue.

Silas Moore, Perry Clarke and George Perry were among those of the last generation that engaged in the traffic. They left some property, but their foot prints were along the precincts of danger to themselves, their families, and the community.

While this long line of dealers were seeking to hoard their gains, who shall tell the tale of woe that was the out-growth of their business? During the one hundred and twenty-nine years since the first license was granted in Richmond, what family connection has passed unscathed by the poisonous blast from this deadly upas! Young men, the pride of their fathers, and the pet of doting mothers and fond sisters, have fallen before the fatal enchantment. Men that once bid fair to be an honor and a blessing to the town that reared them, have gone down to graves of infamy, less a grief and shame there than while living. For the few paltry *dollars* that have been *paid into* the treasury for licenses, *golden eagles* have been *paid out* for the support of paupers, and the expenses of courts and jails, required to restrain the criminals that have been crazed, or ruined, by the rum sold under those licenses.

Professed christians have dishonored their profession by yielding to the cravings of an appetite whetted by licensed indulgence, and the precious name of Christ is dishonored by their unhallowed example. Rum has cost the town large sums in the way of lawsuits, gotten up in consequence of mishaps that have occurred from inebriation. In a thousand ways, rum opens leak holes for the wealth and honor of the

town. Hangers on around grog shops create an air of filth and vulgarity, that poisons the heart and corrupts the manners of unwary boys and youths. They train an army of recruits for a downward march to the gutter, the prison and the gallows. Oh! what heart aches have preyed upon the finer feelings of the child of the drunkard, as he has found himself neglected by his schoolmates, or as he has been coldly shut out of society because his father was a drunkard! Wives and daughters have hung their heads in shame as they have seen those dear to them as life, playing the fool, or made the jibe of the vulgar, by reason of the enchanting bowl! While this long line of woes has been swelling like the surges of a sea of death, has nothing been done to turn away the tide of this engulfing horror? I have been more difficulted to find reliable facts touching this, than any other department of my research. Up to the time of reading the outline manuscript of this historic memorial on our Nation's natal day, I found no reliable witness of any temperance organization that ever existed within the town. Since that date a few facts come from memory, but I find no records of any such united action. The substance of that which comes well sustained is this: First, it is generally conceded that in this town, as in Hopkinton in the early days of the temperance agitation, the most popular minister in town for some cause did not favor the organization of temperance societies. He regarded the Church as the Divinely appointed organization for carrying forward reforms and benevolent enterprises and that other organizations for such purposes would detract from the honor that properly belonged to the church. To reform in the church,

and through the church reaching those outside, would be the pattern of his ideal. This view of the matter has so much of consistency and conservatism in it, that whatever fallacy may appear in the conclusions they draw, it ought to shelter the venerable men who held such sentiments from those severe censures that some were disposed to heap upon them, especially as their long and very useful lives were in harmony with these sentiments. They loved their churches, and were unwilling that any other compact should rob them of their honors. In this they were right, but the inferences they drew in relation to the temperance movement was not necessary; and the inferences that others drew from their position on the one hand, wronged these venerable men, and on the other, the inferences that others drew, wronged the temperance cause and perpetuated the evils of rum, and gave shelter to the devotees of drink. Outside of these influences, arose in their midst men who saw and felt that something must be done more effective than was being done to arrest the tide of ruin setting in upon the public weal. Somewhere between the year 1828 and 1833, a society was organized in the vicinity of Tug Hollow, having for its pledge abstinence from spiritous liquors. This only included the idea of distilled liquors. This was then a long step in the right direction. In fact, it was as far in that direction, as the public mind was prepared for, in most other towns around. In this movement, such men as Gideon Hoxsie, Wells Reynolds, and Thomas Reynolds and his brother Robert were prominent among the men who lent a helping hand to the cause. This society flourished for some time and included many business men in that portion of the

town. Whether the total abstinence pledge was ever adopted by it, I have not learned. In the period of the Washingtonian movement, a society of that kind was organized near Shannock hill, at the Boss meeting house, under the labors of Rev. John Baker. This society seemed to accomplish a good work, and, I suppose, flourished during the life of Elder Baker. Its influence may still dwell in the hearts and lives of many in that section of this and the adjoining towns.

The question of license, or no license, became one that was brought forward for discussion. Isaac Collins, Chairman of our Town Council for the present year, thinks he was the first Councilman who opposed the granting of any license. This was in 1834. Licenses, however, were granted over his protest.

Still later, there was a struggle on the license question. V. R. Stephens took an active part as a lecturer. Some, or all the men above named, continued to be a power in town. To that list may be added, as prominent in the struggle, the names of John Olney, Deacon B. J. T. Reynolds, John Philips, Maxson T. Kenyon, Thomas Ennis, Welcome Prosser, Deacon John T. Sheldon, and others. Later still, others have continued the struggle with manly perseverance, adapting themselves to the changes of law, and the phases of the traffic.

In Town Meeting, June 5, 1849, the question of granting licenses was voted upon, and the result gave a majority against the granting of licenses. There were one hundred and eleven votes cast; forty-one for license and seventy

against license, giving a majority of twenty-nine against the traffic.

Again, in 1850, the vote was retaken, and resulted, as before, in a majority condemning the traffic. Every year, when the vote was taken separately, the result was always for prohibition. Space forbids following this history in detail. Suffice it to say, that the contest has been waged with alternations from side to side, giving occasion for the supposition that other motives have at times superseded high moral and political principle, in casting of the ballot of freemen in this town, so that the purity of the elective franchise has become a secondary consideration. In fact, it is currently reported that enough men can be found in town to give the balance of power, who will as readily put their vote in the market as they would their horse or their dog. "Free rum," of course, has a weighty influence over men of so venal a ballot. Arouse the public conscience, make the ballot sacred, and patriotism a pure flame, and the orgies of the vile traffic would be hushed and bacchanalian revels would be succeeded by the hum of industry and the songs of peace.

May I not here appeal to the latent patriotism of the men engaged in the traffic? Have you not long enough followed a business which virtually barter the bodies and souls of your neighbors for a mess of miserable pottage, less worthy than that for which Esau sold his birthright? The motive to transmit to your children the fruit of your toil is a worthy one; but, to heap up treasures by the blood of the victims of your traffic, will entail a mildew on treasures thus acquired. If you sow to the wind, your children

and children's children may reap the whirlwind. On this centennial year, let the love of country, the love of humanity, rise above the love of gain. Emulate the example of the men who pledged their lives, their fortunes, and their sacred honors, in their country's cause. Strike out for an example worthy of yourselves, and transmit to your posterity a name that will be dearer to children's children than houses and lands, and treasures of gold, in a town blighted by the perpetual curse of rum.

License to sell intoxicating liquors as a beverage is a crime against human society, and a sin against God. No man has a right to grant, or accept such a license. Far less would be the evil to grant license for petty larceny. *This* would make *property* insecure; but *that* robs humanity of its heaven-born treasures; yea, it robs man of himself, and every sacred treasure. With this fact before them, as the known and legitimate result of licenses, how could the appointed guardians of the public interest, our late Town Council, grant five such licenses as a sort of finishing act in their public career? They not only granted licenses, but leaped over the accustomed order, and forestalled the public will, to please the devotees of rum. They granted licenses for the year over which their successors should have had the prerogative, and for which they should have been responsible. But the Council are not alone responsible. The record of the Town Clerk shows that the legal notice was given after the petitioners applied for license, and no one appeared to protest against the granting of said licenses. This does not relieve the Council, for they were the chosen guardians of the public interest. The Town Clerk, and all citizens

having a knowledge of the application, share in the responsibility as truly as the Council. In vain can any one think to excuse himself with the response of Cain: "Am I my brother's keeper?"

Though hand join in hand, God has said: the wicked shall not go unpunished. To Him, then, we must commit the cause where its issues are beyond our reach.

Thus partially forestalled, the friends of temperance are admonished to greater vigilance and to an unceasing toil till their work is crowned with a victory complete and perpetual.

The traffic has fought long and hard, and its throes betoken its coming death struggles. The history of the last fifty years is full of promise to the men of faith. Every apparent defeat has been the prelude to a more exalted victory. Dark clouds have lowered only to be followed by brighter sunshine. Let none falter, but, let all raise their Ebenezer on the Rock of Truth. Yea, let all the men of might say: "Hitherto hath the Lord helped us." Let the banner of Hope cheer the struggling Cohorts, and long ere the bicentennial of our favored land shall be ushered in, Rum and its minions will be vanquished foes.

S U P P L E M E N T .

GENEALOGICAL.

THE following genealogies of families, some of whose branches have resided in Richmond, may be of interest to the present and future generations. They are the result of careful research and are believed to be correct :

—BABCOCK.—

The first definite history at hand, of the branch of this family that settled in Richmond, was in the person of George Babcock, who, in 1709, was one of the recipients of the Shannock purchase. His portion took the south end of Shannock Hill ; and, on the west side, extended to the Pawcatuck river. He died May 1st, 1756, in his eighty-third year. His wife, Elizabeth, died May 1st, 1762, aged ninety years.

Elisha Babcock, son of the above, was born May 18, 1718. Simeon, his son, was born May 31, 1745, and died September 21, 1806. Mary Babcock, his widow, died in Richmond, July 20, 1847, aged ninety-seven years. Simeon, his son, lived on the west side of Shannock hill, where he built and operated a tannery, etc. He was drowned at the Charlestown breach. Members of his family still reside in the vicinity.

Joseph H. Babcock, of Carolina, and Edmund S. Babcock, of Wakefield, belong to branches of the same family.

———BARBER.———

Samuel Barber came from England and settled in what is now Richmond, in about 1714. His son, Caleb Barber, was ten years old at that time. He lived where Deacon J. C. Baker now lives, and died in 1816, aged ninety-two years.

Elder Benjamin Barber, son of Samuel, lived near the school-house on Tift hill.

Moses Barber, another son, lived on Bald hill.

Alanson Barber, of Arcadia, was grandson, and Archibald Barber, of Carolina, a son of Caleb Barber.

———CLARKE.———

The lineage of this family, now so very numerous in Richmond and vicinity, can be traced back to 1559, as follows :

William Clarke, one of the first settlers in what is now Richmond, was the son of Joseph Clarke, who died at Westerly, January 11th, 1726, aged eighty-three years. This Joseph was the son of Joseph Clarke, who was born December 9th, 1618, and died June 1st, 1694. He was

named an assistant in the charter of 1663, and was brother to Dr. John Clarke, of Newport, who procured the charter from the Crown. Dr. Clarke was a man of wealth and renowned for integrity and patriotism.

The last named, Joseph Clarke, was the son of Thomas Clarke, who was born on All Saints' Day, November, 1570. He died July 27, 1627. His father, John Clarke, was born February, 1514, and was buried April 7, 1598. He was the son of John Clarke, of whom all that is known is, that he was buried March 3d, A. D. 1559.

We will now return to the record of William Clarke. He was born in Newport in 1670, and died in Richmond February 28, 1767, aged ninety-seven years. He had four brothers, Samuel, Thomas, Joseph and John. His son William was born at Newport, in 1702, and died at Richmond, March 28, 1786. He had five other sons: Thomas, Jonathan, Caleb, Robert and Elisha. The sons of the last named, William, were: James, William, Gideon, Joshua, Peter and Weeden. Gideon was the grandfather of John G. Clarke, of South Kingstown. Jonathan was the grandfather of Halsey P. Clarke. Weeden lived and died at Shannock hill, in Richmond, leaving four sons: Weeden, Peleg, (Dr.) Pardon and William.

The children of Jonathan Clarke above named, were: Jonathan, Abraham, Josiah, Nathaniel, Tabitha, Sarah, Benjamin, Hannah and David. David was born October 14, 1756, and married Mary Cross. Their children were: Sarah, Ann and David. This David Clarke married Susannah, daughter of George Perry, and their only living child is Halsey P. Clarke.

—LILLIBRIDGE.—

Thomas Lillibridge came from England and was admitted a freeman in Newport, May 6, 1701. He purchased land in Westerly, now Richmond, in 1711, and moved there in 1720. His estate included the farm now owned by Wanton Lillibridge, one of his descendants; also the farm owned by N. K. Church, and, perhaps, more besides. He died August 29, 1827, leaving a widow and eleven children. His widow, Sarah, died January, 1761. The children were: Thomas, Robert, Elizabeth, Catharine, Sarah, Mary, Esther, Benjamin, Edward, John and Patience.

Thomas, Jr., died February 8, 1757, in his fifty-fifth year, intestate. His children were: Thomas, Edward and Elizabeth.

Thomas, under the English laws, inherited the estate. Robert had the farm now owned by Wanton Lillibridge, which he sold to Edward, brother of Thomas 3d, in whose line it is now held. Branches of this family settled in Newport, South Kingstown and Exeter.

—COLLINS.—

Henry Collins embarked in the ship *Abigail*, on the 30th of the 6th month, 1635. In 1639, he was a member of the Salem Court. He was a starch manufacturer on Essex street, in Lynn, Mass. He had a grant of eighty acres of land. His four children, Henry, John, Mary and Joseph, were born in England; the last, the year they embarked for America. This John, and his wife, dwelt in Lynn, where they had eighteen children. The oldest was named John, who, with his father, was drowned. After this, his mother called the youngest John, who had been

named William. This John married Susannah Dagget. This Susannah Dagget, when a small girl, wandered into the woods and lost her way. Near night she was found by the wife of an Indian chief, who took her to her wigwam and promised to restore her to her home in the morning. She made her a bed of bear skins. At a late hour, the chief came home and told his wife that a council of war had been held, and a plan was arranged to exterminate the pale faces. The wife hushed him, saying there was a little pale-face in the wigwam. The chief then said she must die. But the squaw said she had pledged her faith, and the child must be spared. To this the chief assented, provided it appeared that the little pale-face proved to be asleep. So, taking a firebrand, he passed it over her head, and finding she did not wink, spared her. In the morning, she was conducted to her home. She gave the alarm, and when the Indians came to execute their plan, they found the colonists prepared, and their purpose was foiled. The little pale-face had done it!

John and Susannah had ten children. Their son John was born in the town, then called Westerly, the 21st of the twelfth month, 1716, old style. He was married to Mehitable Brown. They had nine children. Amos, their third child, was born in 1749, and in 1767 married Thankful Clarke. Their children were: Timothy, Abel, Isaac, Amos, Susan, Ruth, Hannah and John. This Abel was the father of Amos, the "Rural Bard," recently deceased, and of Abel, now residing in North Stonington, Conn., Isaac married Mary Collins, his second cousin, daughter of Joseph Collins. Their children were: William, Nancy,

Thankful, Amos, Mary, Isaac, Catharine, Joseph, Ephraim C. Bathsheba, John W., Charles W., and Thomas J. Isaac, senior, lived in North Stonington till after the birth of his son Isaac. He then moved into Richmond and lived eighteen years, when he moved into Hopkinton, where he died. Isaac, Jr., is now the President of the Town Council of Richmond, living at Usquepaug.

———MOORE.———

John Moore came from England and settled in the east part of Richmond. His sons were: David, John and George. This David was the father of Silas Moore, deceased. David, the son of Silas, now lives where his father lived and died. His wife was the granddaughter of Joseph James, who came from England in company with John Moore.



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